THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"It is a foolish habit to borrow trouble, or meet it half-way. Cultivate a cheerful mind and heart, and much imaginary trouble will be avoided."—HADLEY.

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ADDRESS BY PRESIDENT JOSEPH F. SMITH.

DELIVERED AT THE ANNUAL CONFERENCE AT SALT LAKE CITY, APRIL 4TH, 1908.

THE annual and semi-annual general conferences of the Church held at Salt Lake City, are times of refreshing for the Latter-day Saints. From Canada to Mexico, and from the Atlantic to the Pacific the saints assemble to hear the word of the Lord from His inspired servants. At the first meeting of the last general conference fully nine thousand persons were present, and succeeding meetings saw this number augmented by many thousands more. Special interest seems to center in the opening address by the President of the Church, and the inspiring discourse delivered by President Smith on the occasion above referred to brought joy and gladness to the hearts of all who heard it. For the benefit of the saints in the European mission it is here reproduced. Addressing the conference, President Smith said:

The hand of the Lord is over His people, and His eye is upon His work—never was it more so than is visible at the present time. It is true that we owe to Him our deliverance from our enemies, from those who have sought our hurt and who are still seeking our hurt. We acknowledge the hand of Him who overrules all things, for we do not claim to possess the wisdom, the knowledge, or the power, in and of ourselves, to accomplish that which has been accomplished, or to effect the deliverance that has been wrought out

for the people of God since the incipiency of this work. We realize that it has been by the favor and mercy and protecting care of Almighty God that His people and His work of redemption, established in the latter-days through the Prophet Joseph Smith, have been preserved and brought to their present standing, power and influence in the midst of the earth. We thank God for His mercies and blessings; and I do not know but what we owe in some small degree gratitude to those who have bitterly opposed the work of the Lord; for in all their opposings and bitter strife against our people, the Lord has developed His power and wisdom, and has brought His people more fully into the knowledge and favor of the intelligent people of the earth. Through the very means used by those who have opposed the work of God, He has brought out good for Zion. Yet, it is written, and I believe it is true, that although it must needs be that offenses come, woe unto them by whom they come; but they are in the hands of the Lord as we are. We bring no railing accusation against them. We are willing to leave them in the hands of the Almighty to deal with them as seemeth Him good. Our business is to work righteousness in the earth, to seek for the development of a knowledge of God's will and of God's ways, and of His great and glorious truths which He has revealed through the instrumentality of Joseph the Prophet, not only for the salvation of the living but for the redemption and salvation of the dead.

I rejoice as much to-day—and more, if I am capable of rejoicing more—in the work of the Lord than I ever did before. I feel to-day as confident and as sure in the continued providences of the Lord, in His continued mercy toward His people, and in the glorious fact that it is His work, that He is directing it and will continue to do so, as I ever felt in my life. Indeed, there is not the shadow of a doubt in my mind in regard to these things. I feel confident of the truth of God's work, of the mission of the Prophet Joseph, of the truth and divinity of the precious ordinances of the gospel that have been restored to man in the latter days, and I believe that this gospel is the power of God unto salvation. I feel sure of it.

TEMPERANCE.

I will say to my brethren and sisters who are present that I believe, in all candor and truth, that the Church of Jesus Christ of Latter-day Saints, now organized in the midst of these eternal hills, was never in a better condition, spiritual or temporal, than to-day. The people never were more united than they are now. They never observed the laws of God more faithfully, or more truly and honestly than they are doing to-day, not only upon general principles, or in a general way, but specifically they are becoming more careful in their observance of the words that the Lord has spoken for their good. I believe that we are coming nearer to the point where we shall be able to observe that great and glorious law of temperance which the Lord Almighty has given to us, wherein He has said that strong drink is not good, that tobacco is not for the

habitual use of man, not for the stomach, but for sick cattle. We are coming to the conclusion that the Lord knew best, when He delivered to the Church, through the Prophet Joseph Smith, that "Word of Wisdom," contained in the book of revelations from the Lord. Although we see a few, professing to be Latter-day Saints, who are still slaves to the debased appetite for tobacco, and perhaps some with an appetite for strong drink, yet the great majority of the people of the Church of Jesus Christ of Latter-day Saints are coming nearer and nearer to a proper observance of the law which the Lord has given to us for our health, for the preservation of our lives; that we may be in harmony with His Spirit and His will, that we may be clean and undefiled, that we may be nearer like unto Him who was without sin, who was indeed pure and holy as God is pure and holy. When I see a man professing to be a Latter-day Saint, or even professing to be a member of the Church, though not making any great professions of being a Latter-day Saint, befouling his breath with intoxicating drink, with the fumes of tobacco, or by the use of any unnecessary stimulants, it grieves my spirit, my soul goes out for him in pity and in sorrowful regret, and I wonder why it is that we, individually, cannot realize our own folly, our own degradation in yielding to these pernicious habits that are neither useful nor ornamental, nor in the least degree beneficial, but indeed are harmful. Why cannot we rise to that degree of intelligence that would enable us to say to the tempter, "Get behind me," and to turn our backs upon the practice of evil? How humiliating it must be to a thoughtful man to feel that he is a slave to his appetites, or to an over-weening and pernicious habit, desire, or passion! We believe in strict temperance. We believe in abstinence from all injurious practices and from the use of all hurtful things. Poison, in the judgment of the physician, may be beneficial, under some condition of life, as a momentary relief; but poison, under any circumstance, should only be used as a temporary expedient, necessary, perhaps, in our best judgment, for the time being, for the instant—for sudden and certain desired reliefs—but the continued use of that poison will fasten its fangs upon us, so to speak, in such a way that by and by we will find that we are overpowered by it, and we become slaves of the pernicious habit that becomes a tyrannical master over us.

There is a general movement throughout the land looking towards local option and temperance among the people of our state, and of the adjoining states. I sincerely hope that every Latter-day Saint will co-operate with this movement, in order that we may curtail the monstrous evils which exist, especially in our cities. I wish to say that I am in sympathy with this movement, and I know that my brethren are united with me and in harmony with the efforts that are being made to establish temperance throughout the land. We want nothing drastic, nothing that would be illiberal or oppressive, but we do think that the people

ought to have their choice as to whether they will permit or have in their midst drunkenness, rioting, and murder—which is too often the result of drunkenness—or whether they will insist on abstinence from these things, that the people might have peace insured among them, and that their children might not be subjected to the temptations into which they are thrown because of the presence of these evils.

WORK OF THE PRIESTHOOD QUORUMS.

Several very important movements have been inaugurated of late among us for the advantage of the Saints, and especially for the benefit and advancement of those who are associated with the various quorums of the Priesthood. I desire to mention the effort that is being made by our Seventies in their organization of classes and schools for the instruction of the members of their quorums, that they might be qualified for the great work of the ministry to which they are dedicated. Efforts are also being made to organize and put to usefulness the quorums of the Lesser Priesthood. In my judgment we are progressing rapidly in these directions. It is also understood that those of the Melchizedek Priesthood, the presidents of High Priests' quorums, and the High Priests throughout the Church are instituting methods by which those who are members of these quorums may learn their duty and become familiar with the laws of the Church, which should govern their actions, that they may be indeed fathers among the people, exercising the functions that belong to their calling as High Priests in Zion or in the Church. They should be exemplars; they should be teachers. They should understand, above all other men, the principles of government and the order of the Church. They should move forward solidly in the exercise of their influence, individually and collectively, against all evil, against the spirit of indifference, the spirit of neglect and unbelief. Every man who holds the office of High Priest in the Church or has been ordained a High Priest, whether he is called to active position in the Church or not—inasmuch as he has been ordained a High Priest, should feel that he is obliged—that it is his bounden duty, to set an example before the old and young worthy of emulation, and to place himself in a position to be a teacher of righteousness, not only by precept, but more particularly by example—giving to the younger ones the benefit of experience of age, and thus becoming individually a power in the midst of the communities in which they dwell. Every man who has light should let that light shine that those who see it may glorify their Father which is in heaven, and honor him who possesses the light and who causes it to shine forth for the benefit of others. In a local capacity there is no body of Priesthood in the Church who should excel, or who are expected to excel, those called to bear the office of High Priests in the Church. From among those who hold this office are chosen the presidents of stakes and their counselors, and the High Councils of the fifty-six

stakes of Zion which are now organized; and from this office are chosen the Bishops, and the Bishop's Counselors in every ward in Zion; and heretofore, of this office are those who have been called to take charge of our Stake Mutual Improvement organizations. Those holding this office are, as a rule, men of advanced years and varied experience, men who have filled missions abroad, who have preached the gospel to the nations of the earth and who have had experience not only abroad but at home. Their experience and wisdom is the ripened fruit of years of labor in the Church, and they should exercise that wisdom for the benefit of all with whom they are associated.

The Seventies are laboring for the purpose of qualifying themselves for the work of the ministry abroad among the nations of the earth, which is their legitimate calling. I commend the efforts of our brethren of the Seven Presidents of Seventies in their endeavor to bring about the good results they have in view in this direction.

The Elders' quorums should also be looked after, and those who preside in them should be active in season and out of season. They should be vigilant and faithful in looking after those intrusted to their care, and who are subject to their direction and counsel.

The Bishops and the Lesser Priesthood should be very active and energetic. We should look after our boys who have been ordained Deacons and Teachers and Priests in the Church. We should find something for them to do in their callings. Let them be appointed to active labors in their several spheres. Put forward those who have not had experience to accompany those who have, and give them something to do. Let the Deacons not only assist to keep the meeting-houses in repair, and their grounds in proper condition, but let them be set to work to look after the widows and fatherless, the aged and the poor. Many of our young men who are idle, languishing for the want of something to do, could be made useful in helping the poor to clean up about their homes and make them comfortable, and helping to live in such a way that life would be pleasant to them. There is no reason why the members of the Lesser Priesthood should not be engaged in missions and labors of this kind, instead of calling upon the Trustee-in-Trust for the tithing to pay for planting trees to ornament the grounds of the meeting-houses, or to paint the wood-work or to renovate and cleanse the houses of worship, to make them suitable for the worship of God—call the Lesser Priesthood to the work. Give them something to do that will make them interested in the work of the Lord; and above all things direct their energies in such a way that they will be helpful to the needy, helpful to the poor, helpful to themselves and to the Church. It will benefit them not only as regards their standing in the Church, and their faith in the Priesthood which they bear, but it will help them to become better boys at home. They will be more dutiful to their parents, more respectful to their brothers and sisters and others. They will become

more mindful of their duties at home and abroad. This is in the line of discipline, of instruction, and of gaining practical experience. Instead of leaving these young people, who are full of energy, to roam the streets, to congregate upon the corners, or to idle away their time in folly and in contracting, perhaps, foolish habits and practices, give them something to do that will be uplifting, something that will be enlarging to their souls, and that will be an instruction to them that they will remember all their days.

OTHER ORGANIZATIONS.

I want to say also that so far as I know, and I think that we have the opportunity of knowing pretty well—the condition of our auxiliary organizations is satisfactory. As a general thing they are in good condition. We may lack in some things, but as a whole our auxiliary organizations are active and energetic and are working constantly for individual and general good. I believe that there is a feeling of harmony existing between all these associations one with another. There is no strife existing among them, there is no contention. Indeed the spirit of contention is a thing not known among the Latter-day Saints. You find the spirit of contention only among apostates and those who have denied the faith, those who have turned away from the truth and have become enemies to God and His work. There you will find the spirit of contention, the spirit of strife. There you will find them wanting to "argue the question," and to dispute with you all the time. Their food, their meat and their drink is contention, which is abominable in the sight of the Lord. We do not contend. We are not contentious, for if we were, we would grieve the Spirit of the Lord from us, just as apostates do and have always done.

MISSIONARY STATISTICS.

I have some data here that I thought I would mention in a general way.

One item is the number of missionaries laboring in the world—that is, Elders sent out from Zion into the mission field. On the 31st of last December we had one thousand eight hundred and ten missionaries from Zion out in the various mission fields in the world. There were also forty-four sisters who have accompanied their husbands upon their missions. Besides these, there are a number of local Elders working in the ministry.

We sent out, during the year 1907, into the various missionary fields nine hundred and twenty-seven Elders, who will spend from two to four years on their missions.

There have returned from the various mission fields, during the year 1907, seven hundred and seven elders.

In this connection I wish to mention the fact that the Church of Jesus Christ of Latter-day Saints, through the Trustee-in-Trust, has paid the return fares of all these Elders. They go out into the world at their own expense. They maintain themselves in their missions, at their own expense, or by the assistance of their

parents or kindred at home, and the little assistance that they may receive from time to time from the people among whom they labor.

I have another list, which is too long to be given here to-day, showing the number of Elders in the mission field from each stake of Zion. We can tell you in a moment just how many Elders each stake has in the mission field; but I feel that to continue longer would be to trespass upon your time.

I pray God to bless you. I feel joyous and happy in the ministry, in the work of the Lord.

We will hear, during the conference, reports from other quarters. A very careful and exhaustive auditation of the accounts and books, the receipts and expenditures of the tithing, for the last year, has been made by the Auditing Committee of the Church.

A NEW AUDITOR.

It just comes to my mind that Elder Charles W. Nibley, having been called to the Presiding Bishopric, has been released from the Auditing Committee, and Brother Henry H. Rolapp, of Ogden, has been appointed to act in his stead. I would like to submit the name of Brother Henry H. Rolapp before this meeting for your approval and acceptance to act upon this committee. (Vote unanimous.)

WE SEEK FOR AND BELIEVE IN TRUTH.

The general authorities of the Church will be presented possibly to-morrow, and if not then, the next day. We desire the brethren and sisters who come to the conference to come with their hearts full of the spirit of wisdom and of truth, and if you discern in us any lack of wisdom, or of judgment, any failure in the performance of our duty, we desire that those who have superior experience and knowledge and greater intelligence will do us the honor and favor of coming to us individually and letting us know wherein we come short. We will give a thousand errors, if we can find them or if they exist in us, any moment for one truth; and we will swap off a hundred mistakes, aye thousands of mistakes if they can be found, for one accurate, consistent and proper action. We are seeking for the truth. We love the truth, and we know when we learn the truth that it is the truth. We believe in the divine mission of Christ and in His great plan of redemption for the living and the dead. We believe in the divine mission of Joseph Smith the Prophet. We believe in every word that he spoke by the inspiration of Almighty God, and not one word that he ever uttered or gave as a revelation from God will fall to the ground as error, but it will stand upon its own merit as truth, God's truth, eternal truth, "while life and thought and being last or immortality endures." This is our testimony to the divinity of the mission of the Prophet Joseph Smith, and to the divine revelations that the Lord made, through him, to the world. God help us to receive the truth and abide by it, is my prayer, in the name of Jesus. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 28, 1908.

GOD'S PURPOSE IN MAN'S DEVELOPMENT.

THE increase of scepticism and the decline in church-going are not to be wondered at in view of the confusion and division and strife prevailing in modern Christendom. It is deplorable but is recognized by all observing people. The lack of respect for the orthodox clergy, so evident in these times, is one of the indications of the spread of that which is commonly called infidelity. There are, however, but very few individuals who declare themselves atheists or infidels. They usually object to those terms. They rather call themselves agnostics. As to Deity, immortality and spiritual existence they profess to know nothing. They do not enter a positive denial of a God, but prefer to take the position of absolute ignorance. As to all such matters they are, or claim to be, Knownothings.

This must be a very unsatisfactory condition of mind, and it is certainly not very flattering to those who assume it. The absence of knowledge does not say very much for the intelligence of any person, and the desire to know must surely impel rational beings to search after that Power which evidently controls the universe. Of course, a really rational person whose mind is unwarped by so-called religious training and tradition, turns with disgust from the definitions of Deity attempted by the theologians and doctors of divinity. An immaterial God without body, parts or passions; that fills all space but takes up no room; that is entirely insubstantial, incomprehensible and unthinkable, bewilders inquirers and is beyond the reach of reason, and even faith fails to grasp it understandingly.

Such a God, however, is but the offspring of vain philosophy, and is not the Eternal Father and Supreme Ruler, who revealed Himself to prophets and seers and was declared and represented in the personality of His Son, the world's Redeemer. Yet whole Christendom has been saturated with the mystic theory of an impossible Deity, composed of three separate and distinct personalities who are yet but one in substance, and that a virtual nonentity. The rejection of this absurdity, however, does not justify the rejection of the idea of a Supreme Being who regulates and

controls all things according to eternal principles; who is the great Architect of the universe, and the Father of the spirits of men; who formed mankind after His own image and likeness, and who sees and comprehends all things by the presence of His divine spirit everywhere. Such a Being can be recognized by reason and is made known by revelation.

There are many persons who raise objections to the existence of a God because they cannot reconcile with it the conditions obtaining in the world, and the prevalence of evil. They ask, if there is a God and He created man, why did He not make him perfect without the power to commit wrong, so that there would be none of the horrors that afflict humanity, but that everything would be orderly, peaceful and pleasant? And they charge upon Deity, if His existence be admitted, with the responsibility for all the sufferings and afflictions and wickedness which have cursed the earth from time immemorial. These ideas they imagine to be logical and incontrovertible. That is because they have not digged down deep enough into the well of truth.

All nature conveys the lesson of progress and development, from lower to higher conditions, of a struggle between light and darkness, good and evil. Nothing comes to perfection instantaneously. Growth is the eternal order of the universe. The notion that evil is a creation is erroneous. "There is an opposition in all things." The opposites are correlative and eternal; so are truth, justice and mercy. They were not originated by any being, but always were. God is the embodiment and perfect expression of every true principle and beneficial force. We are His offspring, traveling in the path towards His perfections. We are endowed with the power of agency, that is, the power to choose for ourselves light and truth or darkness and error; that which elevates or that which degrades; obedience to right or disobedience of law.

This power is essential to that liberty which every intelligent being should enjoy. If we were so framed that we could only pursue a defined course marked out for us, there would be no freedom of the individual nor variety in character. There would be a sameness which would produce only dull monotony; there would be no real progress or development. As things are, there is ample opportunity for every soul to work out its own destiny in the midst of the opposites which exist. The experiences through which we pass in consequence of the evil doings of men and nations, are lessons in the school of advancement that are invaluable. Sooner or later they will teach all intelligent beings the benefits that come from submission to the eternal principles of right, and the sorrows that result from the infraction of eternal laws.

God governs Himself by those everlasting principles, and we as His children will learn to do the same by the things we suffer. The disorders in mortal existence will demonstrate to us the

beauty of complete order; the partaking of sorrow and pain and death will heighten the bliss of eternal happiness and immortal life. The effects of injustice, oppression, tyranny and selfishness will emphasize the glory of their opposites, when they are overcome, and the very process of conquering the evils we encounter will develop the Godhood within us, and prepare us for the conditions which we will fit ourselves for in worlds without end.

God is not the author of the ills which flesh is heir to. They were brought about by man's own doings, by the bad exercise of that free agency which is essential to his independent existence. They are permitted by Divine Providence for the education of men and nations to prepare them for better things hereafter. God's purposes must not be judged on the basis of man's earthly life, but when thought of, should be viewed from the standpoint of the eternal existence both of man and Deity. Nor should the finite assume to decide what ought to be done by the Infinite. That would be grossly presumptuous. It is more rational to endeavor to find out the will and purposes of God and to harmonize our lives and thoughts and desires with them. Many of them have been revealed in the past, and some of them may be found in ancient scripture. They are being brought forth now by present revelation, and can be understood by all who will lay hold of them with earnest intent and desire after truth and righteousness.

Our Father is approachable now as much so as He was in former ages. His spirit enlightens the soul to-day, and makes clear His plans and purposes concerning His children on this earth. They are all for the uplifting and eternal happiness of the race. Many gross misconceptions of them as well as of His personality and our relationship to Him have prevailed in so-called Christendom as well as in heathendom. But He is "the same yesterday, to-day, and forever," and will reveal His word to those who draw near to Him in spirit and in truth. But they must be humble and willing to be enlightened and not assume to dictate to Deity, nor measure Him and His designs by their little human standards.

Nothing comes from Him but that which is good; the opposites do not originate with Him. If we are taught of Him, we will learn how to surmount them, and will comprehend the work of self-development involved in that process, opening up to us the possibilities of eternal progress until we arrive at the plane of Deity, and inherit all things that bring pleasure and delight, in spheres of complete order, perfect peace and a fulness of joy. All the children of God are moving along the paths of experience, and ultimately they will come out of the darkness into the light, out of sin into obedience, out of death into life, and in the "many mansions" of the Father's kingdom each will enter into that status for which he is fitted, according to his degree of advancement and his capabilities to enjoy the blessings that are attainable by progressive intelligencies.

Sceptics who are open to reason and desirous of becoming more

than mere Knownothings, will find in that which is nicknamed "Mormonism" the information which they need and the satisfaction which their souls desire, and which they cannot obtain in the mists and fogs of orthodox theology.

C. W. P.

THE "BOSTON GLOBE" AND THE "MORMONS."

In its issue of the 10th inst. the *Boston Sunday Globe* devotes the greater part of an entire page to a graphic description of the places in which the first acts of the great "Mormon" drama were enacted. The sketch is illustrated with a number of finely executed half-tone engravings, made from photographs furnished by Elder George E. Andersen. The first of these is of the Prophet Joseph Smith, his venerable mother and his brother Hyrum. In 1905 the Church purchased the farm, in Sharon, Windsor County, Vermont, on which Joseph Smith was born, and soon after began the erection of a beautiful memorial cottage and monument to perpetuate the memory of the martyred prophet. The cottage stands on the site of the old home of the Smith family, and it, together with the hearthstone of the birth-place and the monument, is shown in picture and fully described. The *Globe* correspondent tells of a very pathetic scene which took place at the dedication of the cottage and monument. He says: "At the dedication of the memorial cottage and monument one of the speakers was Joseph F. Smith, son of Hyrum Smith and President of the 'Mormon' Church. Something of the sentiment attaching to his creed, and of the sufferings of the early followers of Joseph Smith in their long journey to Utah, were expressed in his remarks, part of which were as follows: 'Yesterday, while visiting the birth-place of my father and some of his brothers and sisters, and contemplating this rugged country, filled with hills and ravines, the thought that here in this land was where my kindred had birth, that we are perhaps traversing the same roads and the same ravines, and possibly partaking of the products of the same orchard from which our ancestors two or three generations ago partook, and then the thought of dedicating this monument—(here the president broke down, his voice choked with emotion, and his eyes filled with tears; but making an effort to control himself, he continued) my heart is like that of a child. It is easily touched, especially with love. I can much easier weep for joy than for sorrow. I suppose it is due to some extent to the fact that all my early remembrances were painful and sorrowful. The persecutions of the prophet and people in Missouri and in Illinois, the final martyrdom of the prophet and my father, the expulsion of the saints from Nauvoo, the driving out of the widows and the orphans from their homes, the journey across the plains, the hardships we endured in the settling of the valley of the Great Salt Lake, and

trying to make a home there, my experiences on the plains, in standing guard, herding cattle, and going to the canyons; then starting out at the age of fifteen on a mission to the Sandwich Islands, so far away, alone apparently, without father or mother, without kindred or friends scarcely—all this had a tendency in my youth to depress my spirit. But I had strength by the grace of God.'"

MINUTES OF THE BRISTOL CONFERENCE.

THE Bristol semi-annual conference was held May 24th, in the Wolseley Hall, Eastville, Bristol. There were present President Charles W. Penrose, President C. G. Jarman and twenty-four traveling elders of the Bristol conference. After singing and prayer, President Jarman gave all present a hearty welcome. Expressed his appreciation at seeing so many saints and friends present from the outlying districts. Reported the conference in an excellent condition, and that in his visits among the scattered saints found them holding fast to the iron rod. The general and local authorities of the Church were presented and unanimously sustained, after which the statistical report for the past seven months was read, approved and ordered filed.

Elders R. J. Walker, Thomas J. Rosser, Frank I. Hill and John H. Bawden gave reports of their respective branches. The reports were very encouraging. Love and unity are found among the saints; they are rejoicing in the gospel, and are striving to conform their lives to its saving principles.

Majorie Hill, one of the smallest members in the primary department of the Bristol Sunday School, recited in a highly creditable manner the testimony of the three witnesses to the Book of Mormon.

President C. W. Penrose expressed his pleasure at the reports rendered and the unanimity of the saints in sustaining the authorities of the Church. It is a token to our Heavenly Father that we have a part and a lot in the matter, and thereby show our willingness to support them and accept their counsel. We do not appoint them. They are appointed by God through Jesus Christ. He is God's agent and has organized His Church. It is a Church of present revelation. In it are living oracles. God has promised that things kept hid from the foundation of the world will be revealed unto babes. This is the last dispensation in which all things will be restored which God has promised by the mouth of His holy prophets since the world began. He said that there are two powers at work on the earth, the spirit of darkness which tries to divide and destroy, and God's Spirit which builds up and organizes. Exhorted the saints to seek the latter, to live their religion in their homes, to minister to the sick and poor, to pay

their tithes and offerings, to keep the Word of Wisdom, which, if they would do, they would be greatly blessed of the Lord.

The afternoon session convened at 2:30. After the opening exercises, the sacrament was administered, Elders D. D. Harris and Charles O. Hamilton officiating. Short, interesting and instructive addresses were delivered, and earnest, impressive testimonies borne by Elders A. A. Rowsell, James A. Cragun, Charles R. Coombes and Miles T. Slatter, after which a beautiful duet was rendered by Sisters Ethel Jenkins and Alice Spiller.

President Penrose then addressed the meeting. Said the work of the Lord was rolling forth and making great progress. It affects not only the living but the dead. Many fine edifices, built and owned by the Latter-day Saints, are dedicated to the Lord throughout Europe and America. Referred to the spirit of gathering that exists among the saints in the world. Said, "We do not urge the saints to go to Zion, but to remain and help build up the work in the world." The gathering is in fulfillment of former-day prophecies. It was predicted that the house of the Lord would be established in the last days in the top of the mountains, and that people out of all nations would go up to it, in order to be taught in the ways of the Lord and walk in His paths. Zion will be established and the glory of God will be seen upon it. Our message is to all the world, to persuade the people to worship the true and the living God. He then showed the absurdity of the doctrine that God is without body, parts and passions. Exhorted the saints to hold fast to the truth. We will be saved by getting hold of the truth and living up to it.

In the evening Elders H. J. Williams and H. Ezra Hatch spoke in turn, discoursing on the beauties of the everlasting gospel, and contrasting it with the counterfeit gospels of men. A quartet of mixed voices rendered a pleasing selection, and the balance of the time was occupied by President Penrose, who delivered an exceedingly convincing and interesting discourse on the divine authenticity of the Book of Mormon. He called special attention to the value of the testimony of the three witnesses. Reviewed the history of their lives and their integrity to their testimonies, although they got out of harmony with the Church and were excommunicated. Traced the origin and history of the book and referred to the evidence contained in the Bible to support the same. He testified that the marvelous work and a wonder spoken of by Isaiah had commenced, that truth will prevail, and if we want to prevail with it we must keep in harmony with the Church. If anyone offends us and we do not forgive them we have the greater sin. He bore a strong testimony to the divinity of the great latter-day work, and left his blessing with the elders and saints, encouraging them to remain true and faithful.

President Penrose met in Priesthood meeting with the president and elders of the Bristol conference on the following Monday

morning, when the elders gave reports of their labors, and were instructed by President Penrose. A very pleasing social was held in the evening of the same day, under the auspices of the Relief Society. An interesting program was rendered and refreshments served.

JOSEPH F. BARKER, Clerk of Conference.

FROM THE MISSION FIELD.

Sunday School and M. I. A. Organized at Walsall.—Two interesting and largely attended district meetings were held in the Exchange Building, Walsall, on Sunday, the 17th inst. President William E. Corbridge and four other elders were in attendance. Instructive discourses on the first principles of the gospel were delivered and were listened to with deep interest. At the afternoon meeting a Sunday School and Mutual Improvement Association was organized with capable and energetic officers. May the new organizations be the means of promoting true Christian knowledge among the saints and friends at Walsall!

Successful Socials.—A very successful social, given by the Leicester Relief Society, was held in Leicester Mission Room, May 16th, in honor of President Thomas O. King, who leaves England June 4th, and Sister Cox, who sailed for Zion May 21st. There were present between seventy-five and eighty people, most of whom were investigators and friends. Prospects in Leicester look very bright.

On Thursday evening, the 14th inst., Elder S. H. Blake, who sailed for home on the 21st inst., was tendered a farewell social by the saints and friends of the Walsall branch. Elder Blake was made the recipient of a handsome present as well as many expressions of love and esteem.

Baptisms.—On Sunday, the 17th inst., another member was added to the London conference. The baptism was performed in the sea at Goldhanger, Essex, by Elder Daniel H. Cook. At the same place, forty-five years ago, Elder Cook was himself baptized into the Church of Jesus Christ of Latter-day Saints.

On the 21st inst. a baptismal service was held at the Premier Baths, Cathedral Road, Cardiff, when another member was added to the Ystrad branch of the Bristol conference. The ceremony was performed by Elder D. J. Evans.

Elders Jesse W. Owens and James H. Platt administered baptism to five converts on Thursday last, the 21st inst. The ordinance was performed in the Chadderton Baths, Oldham (Manchester conference).

We are pleased to report a baptismal service held on Sunday, May 24th, at the Tara Street Baths, Dublin (Irish conference). About twenty saints and friends attended the service. Two

members were added to the Church, Elder Edward S. Tew performing the ceremony.

Five converts received the ordinance of baptism at the hands of Elder F. E. Wadsworth, on Saturday last, the 23rd inst. The ceremony was performed in Preston Public Baths (Liverpool conference), and was witnessed by fifty interested spectators.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XVI.—Authority in the Ministry.

Text: We believe that a man must be called of God, by prophecy and by the laying on of hands by those who are in authority, to preach the gospel and administer in the ordinances thereof.—Articles of Faith, 5.

I. Men called of God.

1. Prior to Christ's personal ministry on earth. (a) Instances recorded in the Old Testament. Adam (Pearl of Great Price, Moses 5: 5-20; 6: 51-68); Enoch (Genesis 5: 21-24; Pearl of Great Price, Moses 6: 25-68; and chapter 7); Noah (Genesis 6: 8); Abraham (Genesis 12-25; Pearl of Great Price, Book of Abraham); Isaac (Genesis 26: 2-5); Jacob (Genesis 28: 10-15); Moses (Exodus 3: 2-10; Pearl of Great Price, Book of Moses); Aaron (Exodus 4: 14-16, 27); Joshua (Numbers 27: 15-23); Samuel (I. Sam. 3: 4-14, 20); Isaiah (Isa. 1: 1; 2: 1; 6: 8, 9); Jeremiah (Jer. 1: 2-10); Ezekiel (Ezek. 1: 1); and many others of Old Testament record. (b) Instances of Book of Mormon record. Lehi (I. Nephi 1: 4-20; 2: 1-3); Nephi (I. Nephi 2: 16-24); Jacob, the brother of Nephi (II. Nephi 6: 2); Alma (Mosiah 27: 14-17; Alma 8: 14-17); Samuel the Lamanite (Helaman 13: 3-5); and many others.
2. During Christ's personal ministry. (a) Among the Jews. Note the call and ordination of each of the apostles (See Lesson 12 in Outlines, Theological Department, First Year,—"His Chosen Twelve.") (b) Among the Nephites. Nephi and others authorized to baptize (III. Nephi 11: 18-21; compare 12: 1); and to confer the Holy Ghost (18: 37).
3. During the Apostolic period (Acts 13: 1-2; I. Timothy 4: 14; II. Timothy 1: 6).
4. In the present dispensation (Doc. and Cov. 13, compare Pearl of Great Price, Writings of Joseph Smith 2: 68, 69; see also Doc. and Cov. 27: 12).

II. Ordination for the work of the ministry.

1. By prophecy—that is by authoritative interpretation of the Divine will, manifested by the action of those already duly authorized.

2. By the laying on of hands (many references already cited; see also Book of Mormon, III. Nephi 18: 36; Moroni 2: 1-3; 3: 1-3; Alma 6: 1; Numbers 27: 18, 19, 22-23; Deut. 34: 9; Acts 13: 2-4). Observe that scriptural record of calls to the ministry with no details of the ceremony of ordination do not justify the conclusion that the authoritative imposition of hands was omitted.

III. Unauthorized ministrations are invalid and sinful.

1. Old Testament instances: Korah and his associates (Numbers 16); Uzza (I. Chron. 13: 10; compare Numbers 4: 15). Saul, king of Israel (I. Sam. 13: 8-14); Uzziah, king of Judah (II. Chron. 26).

2. New Testament instances: The sons of Sceva (Acts 19: 13-17); see also the case of Simon the sorcerer (Acts 8: 18-24).

General reference: The Articles of Faith, Lecture 10, pp. 184-199.

WHY DO WE WORRY?

Why do we worry about the nest?
We only stay for a day,
Or a month, or a year, at the Lord's behest,
In this habitat of clay.

Why do we worry about the road,
With its hills or deep ravine?
In a dismal path or a heavy load,
We are helped by hands unseen.

Why do we worry about the years
That our feet have not yet trod?
Who labors with courage and trust, not fears
Has fellowship with God.

The best will come in the great "To be,"
It is ours to serve and wait;
And the wonderful future we soon shall see,
For death is but the gate.

S. K. Bolton.

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